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**Grace
at Meals ...
Yesterday
and
Today**

See Page 14

**A Way
To Overcome
Baffling
Indifference — P. 10**

RNS Photo

"Vital Christianity"

A Profile of AUSTIN PARDUE, Bishop of Pittsburgh

by the Rt. Rev. Lauriston L. Scaife, Bishop of Western New York

A FEW YEARS AGO *Time* Magazine, in an article about Austin Pardue, Bishop of Pittsburgh, dubbed him an apostle of "Muscular Christianity." The accolade is a deserved one, for Austin Pardue has the singular gift of proclaiming the Word of God with power.

There are still some young people in Buffalo who remember with amazing clarity one of the sermons of the then Dean of St. Paul's Cathedral, and as one of them put it recently, "When the Dean talked about Nazi storm-troopers pounding on the doors of the churches in Germany, I almost expected to hear them knocking on the Cathedral doors at the next moment." The important point, however, came next, for the dramatic illustration was only the prelude. The young man actually recalled the call to vigorous living witness to Christ, which was the Dean's theme to that particular gathering of Diocesan young people.

Bishop Pardue's sermons, addresses and his books all have a clarity and cleanness of construction which puts the Gospel in language easily understood by the people, and has earned for him the reputation of being one of the most exciting and trenchant preachers of our day.

He speaks to the heart and mind of "all sorts and conditions of men." He inspires



AUSTIN PARDUE

to new heights the spiritually and ethically strong; he encourages the weak, suffering and despondent, and gives new vision to the fallen and neglected. His teaching and preaching is autobiographical, for he openly considers the pitfalls in his own life and does not hesitate to reveal dangerous and weak errors of his own experiences, as he has faced trials, temptations and opportunities. It is refreshing to have a man of spiritual stature disclose the ramifications of his life in such a way as to enable many to profit by his experience.

Note: AUSTIN PARDUE is the author of **HE LIVES** (\$2.25), **PRAYER WORKS** (\$2.50) and a new book **THE SINGLE EYE** (\$2.50) all published by Morehouse-Gorham Co. They may be purchased at any bookstore or through Morehouse-Gorham bookstores in New York, Chicago and San Francisco.

(Pd. Adv.)

The Living CHURCH

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Number

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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Things To Come

July

23. Sixth Sunday after Trinity
Executive Committee, World Council, New Haven, Conn., to 30th.
30. Central Committee, World Council, New Haven, Conn., to August 7th.

August

4. Seventh Sunday after Trinity
6. Transfiguration
11. Eighth Sunday after Trinity
18. Ninth Sunday after Trinity
24. St. Bartholomew
25. Tenth Sunday after Trinity

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, contribute to *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned and publication is at the discretion of the editors.

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MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of *The Living Church* who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and stamped, addressed envelope.

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LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Fundamental Factors

Sincerest congratulations on your courage in printing the Rev. Laman H. Bruner's article, "Our Greatest Missionary Opportunity" [L.C., July 7th]. You and he really put very hard some fundamental factors.

I hope you can make a dent. Good luck!

ERNEST N. MAY

Wilmington, Del.

No Need to Worry!

May I be among those who would congratulate THE LIVING CHURCH on its consistent reply to the antiquarian theology of *The Witness* [L. C., June 23d]? We — the church, that is — need a renewal of the vigorous apologetic which so successfully invalidated that sort of heresy at the start of the century. There are poignant memories of the dismay of Harnack's British and American disciples when that incomparable historian and critic veered away from his earlier extremes.

So, in lesser degree, it will be with Bultmann's followers. But Bultmann has never achieved the heights which made Harnack famous, and already his tribe diminishes. We need not worry!

(REV.) ERIC MONTIZAMBERT
Grace Cathedral

San Francisco, Calif.

Whose Kingdom?

Thank you for your interesting editorial "Toward Greater Theological Precision" [L.C., July 7th]. Is there no chance to have further change made in the Creed to correct a grave, apparent mis-statement?

At the very end of the second paragraph we have "... the quick and the dead; Whose kingdom shall have no end." If one remembers that the second paragraph of the Creed refers to Christ, and that "dead" is followed by a semicolon, and that the first letter of "Whose" is capitalized, it is apparent that the kingdom referred to is Christ's, and not that of the quick and the dead.

But even if one remembers all this, it is impossible to recite the Creed so that it does not seem to say "the quick and the dead, Whose kingdom shall have no end."

It would be so easy to remove this difficulty by saying "the quick and the dead; and His kingdom shall have no end"; and thus to say what we mean. I presume this would not be a translation of the Greek, but what does the Greek say anyway?

F. B. GERHARD

Summit, N. J.

In the Greek the word is singular (*hōi*, not *hōn*) and refers unmistakably to Christ.

We do not know how many people find "Whose" in this context ambiguous, but the point is perhaps worth considering. The change to "His kingdom shall have no end" (without the extra syllable involved in another "and") would, we think, be sufficient. — EDITOR.



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Biblical Characters In Modern Dress

Five paintings depicting scenes from the life of Christ, with biblical characters in modern dress, were recently dedicated by the Bishop of Southwell (Rt. Rev. F. R. Barry) in the Church of St. Mary the Virgin, Mansfield, England.

One of the paintings (see below) is of the Nativity showing St. Joseph in a yellow "pullover" and St. Mary with her hair cut short in the modern manner. Other scenes show the disciples with trousers and a temple official with collar and tie. The pictures were painted in oil by Arthur Fretwell, 37-year-old teacher at a near-by school. Dr. Barry said the pictures were "very effective." If people translate the New Testament into modern speech, he asked, why should they not translate it into modern art?



RNS Photo

The Collect given below is the one appointed in the Scottish Prayer Book for the feast of the Visitation of the Blessed Virgin Mary (July 2d), a holy day of the month nearly over, celebrated in many places.

O God, who didst lead the Blessed Virgin Mary to visit Elisabeth, to their exceeding joy and comfort: Grant unto us thy people, that as Mary did rejoice to be called the Mother of the Lord, so we may ever rejoice to believe the incarnation of thine only-begotten Son; to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

Scottish Prayer Book

The Living Church

*A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.*

July 28, 1957

'New Spring' in Old Catholic Church, Reports Rector of Church in Germany

While the Old Catholic Church suffered greatly during World War II and its aftermath, it is now beginning to recover from its losses. A letter to THE LIVING CHURCH from the Rev. Theodore Dietz, rector of the Old Catholic Church in Dortmund, Germany, tells of what the Church has been through and where it stands today.

The Old Catholic Church originated from two sources, which broke away from the Roman Catholic Church at different times. The Church of Utrecht broke away in the 18th century when its bishops were attacked as heretical "Jansenists" by the Jesuits. A larger body was formed by opposition to the Roman Catholic dogma of papal infallibility, proclaimed in the year 1870. Calling themselves the Church of the Catholics persisting in the Old Catholic faith," they joined the older Church of Utrecht in the "Union of Utrecht" in 1889. Groups from present-day Austria, Czechoslovakia, Yugoslavia, Belgium, France, Germany, and Switzerland were represented in the Union.

The Polish National Catholic Church, formed in the United States in 1897 by certain Roman Catholics of Polish background, has become the largest body numerically in the Union of Utrecht. The Episcopal Church entered into official intercommunion with these Churches in 1940, as the Church of England had done earlier.

Hard Hit by Communists

Contact with Old Catholic churches in Yugoslavia and Poland has been lost since World War II, according to Fr. Dietz. (However, a bishop of the Polish National Church in Poland visited the United States last spring and reported that Church to be surviving in Poland [L.C., May 12th]). As most of the Old Catholics in Czechoslovakia were Germans living there, the Church was hard-hit by the expulsion of Germans by the Communists. There are only two or three parishes known to be still functioning here.

The Austrian Church, with about 45 parishes, survived the War better than

the Church in Germany; most church buildings remained intact, church activities have grown, and many Roman Catholics have joined the Church, Fr. Dietz reports.

The War caused tremendous suffering to the Dutch Church; the rector of a Rotterdam church was buried in the ruins of his church during a bombing raid, and parishes in the North suffered from floods caused by the German retreat in 1944. These churches have been rebuilt, and a new seminary is under construction, scheduled for completion this year. The Church in Holland owns an Old-Catholic museum in Utrecht and a historical library in the seminary of Amersfoort.

Parishes Without Priests

During the pre-war Hitler era as well as the War itself, the German Church suffered great physical damage and also membership losses. At first the Nazis paid little attention to the small Church, but later obstacles to religious instruction, abolition of the young people's organization, and interference with church attendance by young people caused great losses. During the War many young priests were called up to active service, leaving widely scattered parishes without ministry.

At the end of the War the congregations along the Polish border were dissolved by the expulsion of the German population; their members poured into Western Germany. The Church's first task was to gather these homeless members and collect them into parishes; the second was to find clergy to serve them and churches for them to worship in. This was no easy task, as, for example, only one undamaged church remained in the entire Rhine-Ruhr area — an area in which the Old Catholic Church was particularly strong. The Church in Bavaria was equally hard-hit; only the churches along the Swiss border were nearly untouched.

Since 1945 great progress has been made in reviving the Church in Western Germany. Parishes have been formed in parts of Germany where the Church had

never been heard of before. Even in Eastern Germany the Church has been reorganized. Religious activity has been intensified by means of meetings, camps, and retreats, and by the publishing of church papers and booklets. Fr. Dietz reports that there is now a "new spring" in the Church.

Priest Presumed Drowned, But Found, Resigns Parish

The Rev. Andrew P. Daughters, amnesia victim who had been presumed dead by drowning [L.C., July 7th], has resigned as rector of the Church of Our Savior, Pasco, Wash., and will spend several weeks resting before resuming his ministry. Spokane psychiatrists have said that he is in no danger of a recurrence of amnesia, but has been suffering from overwork.

The Rev. C. L. Kinsolving of El Sobrante, Calif., has been called to succeed Fr. Daughters and will take over the parish in September. He had previously been called and had accepted, but withdrew his acceptance upon the rector's reappearance.

Preponderance of New Faces At 1958 General Convention

The secretary of General Convention, the Rev. Canon C. Rankin Barnes, has announced that 350 of the deputies to the 1958 Convention in Miami Beach have been officially certified to him.

These 350 deputies constitute 53% of the House of Deputies' current potential membership, 656. The deputies come from 42 dioceses and seven missionary districts which have completed their elections. No further elections are scheduled until September.

Canon Barnes states that it is already obvious "there will be a preponderance of new faces" in the House of Deputies in 1958.

"Among the clerical deputies thus far elected 53% did not attend the Honolulu Convention, and 60% of the elected lay deputies did not serve in 1955," he said.

In the past, General Convention dep-

uties have usually been elected in the year in which the Convention takes place. In order to allow deputies to study the issues to come up at the Convention, and so that deputies may be assigned to committees ahead of time, the dioceses and districts were asked to elect their deputies this year rather than in 1958. Many of them did elect deputies this year.

Anglicans Told To Defy South Africa Bias Law

"Parishioners must stand by their consciences" stated a pastoral letter which was read in all the Anglican pulpits of South Africa, urging Church members to ignore a new law banning Negroes from worshipping in White churches.

Provisions of the New Native Laws Amendment Act bar Negroes from attending services at churches in White communities without specific permission from the Minister of Native Affairs. The law went into force on July 5th.

Signed in the name of the 14 dioceses, the pastoral letter, it was disclosed, had been worked out by the bishops in conference with the late Archbishop Geoffrey Hare Clayton of Capetown shortly before the latter's death in March. It was drafted for publication when and if the new segregation measure was put into effect.

"We believe," the bishops' letter said, "that it is morally wrong to follow a policy which has as its object the keeping of any particular racial group in a permanent position of inferiority, and we believe that racial discrimination practiced in this country is directed to this end."

A week before, the Roman Catholic hierarchy of South Africa issued a statement reiterating that Church's stand against apartheid (racial segregation), branding it as "blasphemous" and "anti-Christian."

Meanwhile, the Rev. C. K. Storey, president-elect of the Methodist Church in South Africa, made a statement saying that the Churches of South Africa had "tried anxiously to avoid a head-on clash with the state" but the "series of apartheid laws has made the present clash inevitable."

Other Churches which have denounced the new segregation law include the Baptist Union of South Africa, the Congregational Union of South Africa, the Presbyterian Union of South Africa; as well as the Christian Council of South Africa,

with which 23 Protestant churches are affiliated.

The Council declared that the "denial of freedom of association and enforcement of compulsory apartheid in any sphere of our life is denial of the law of God."

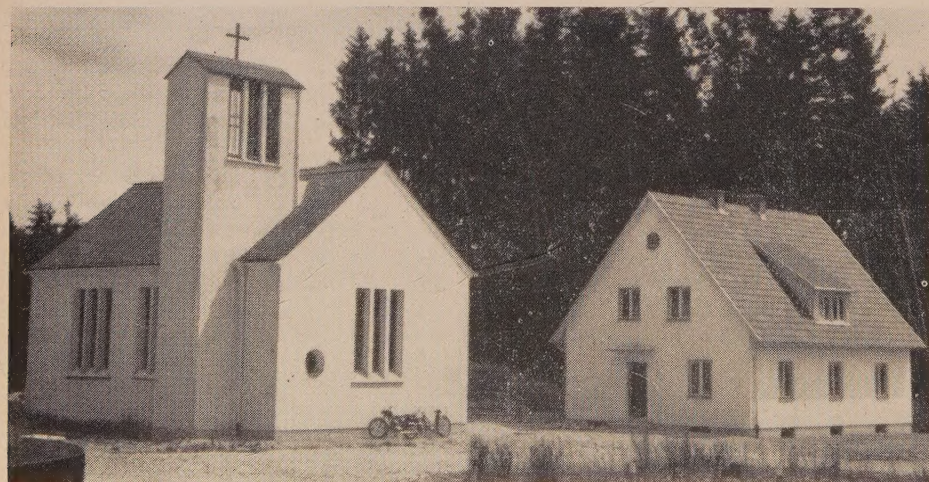
[RNS]

1,000,000 Circulation For Presbyterian Life

Presbyterian Life, official bi-weekly of the Presbyterian Church in the U.S.A., has reached a circulation of 1,000,000. The publication has the largest circulation of any Protestant religious journal in the world and is the first to have a million subscribers.

Robert J. Cadigan of Swarthmore, Pa., has been the magazine's editor and general manager since the first issue was published February 14, 1948, with a circulation of 69,000.

[RNS]



Top: Old Catholic church St. Theresa on island in North Sea, founded in 1654. Bottom: a completely new community, refugees from Czechoslovakia, enjoy new church and rectory in Bavaria. See page 5.

European Churches Form New Regional Conference

Representatives of 35 European Churches met recently in Denmark to create a "Conference of European Churches." The new body is a provisionally one pending formation of a European Council of Churches which can act as a regional organization in touch with the World Council of Churches. Other Churches besides those represented at the recent meeting will be asked to join the group. The Moscow Patriarchate of the Russian Orthodox Church will not be invited to join, however, except with the consent of the World Council.

Besides strengthening the ties between European Churches within the ecumenical movement, the purpose of the organization is to foster exchange of thought between East and West. It will not be limited to members of the World Council, but will include any Church which has an "ecumenical outlook."

The new organization has elected an executive committee and officers, and will have its headquarters at The Hague. A liaison officer will be appointed to keep in touch with the World Council. Dr. Lajos Ordass, Bishop of the Lutheran Church in Hungary, attended the meeting, but delegates from Evangelical Churches in East Germany were unable to obtain visas for the trip.

Cardboard Theater Shows Ten Commandments

Not to be outdone by Cecil B. DeMille, the third-graders of St. Andrew's Church in South St. Paul, Minn., produced their own film of *The Ten Commandments* this year.

The 10 boys and girls painted a large cardboard box for their "theater" and taped a roll of shelf paper to cut-down broom handles to make the "screen."

Pictures of the Hollywood film clipped from magazines told how Moses received the Ten Commandments, and the students printed each commandment and accompanied it with an explanatory drawing.

In showing the finished film to the entire Sunday school and later to their parents at closing exercises, the class of three girls did the narrating while the boys turned the "screen." Then, at the request of the class, the "theater" was given to a Minneapolis hospital for the enjoyment of young patients.

New York Church Suffers Half-Million Dollar Fire

By the Rev. ERNEST F. SCOTT

Fire, possibly set by arsonists, destroyed the interior of Christ Church, Hornell, N. Y., on July 16th. Damage was estimated at approximately half a million dollars.

The flames were discovered about 1 a.m. For four hours the fire raged out of control. It started in the cellar and spread rapidly through the partitions to the roof. Firemen had to chop down the roof for safety reasons.

The Rev. John Furlong, rector, said the church had been checked Monday night and all doors were securely locked. However, when he came to the scene of the fire on Tuesday morning, he found both doors to the basement and the parish house open. It was suspected that it may have been set on fire. Underwriters investigators were to make a detailed inspection.

The church, one of the most beautiful in the diocese of Rochester and a show-place of Steuben County" was built nearly a century ago. Within the last few years, the building had been stone faced and remodeled at a cost of some \$250,000. It is the second oldest church in Hornell.

The new parish house recently built was saved from destruction, but was damaged considerably by smoke.

Church Resolution Is Issue In Virginia Primary

Albert A. Smoot of Alexandria, author of a pro-integration resolution adopted by the Church at its last triennial convention, lost the Democratic nomination for representative to the Virginia state legislature. The resolution was a major issue in the election.

A lay deputy from the diocese of Virginia, Smoot introduced the resolution at the Church's meeting in 1955 at Honolulu, T. H.

He was defeated by James M. Thomson, a fellow parishioner, who assailed him for advocating "mixing of the races." Copies of the resolution were widely distributed by followers of Mr. Thomson. Both candidates are Democrats and the nomination on that party ticket in that year is tantamount to election. Observers called the campaign the "bitterest" in the church's 200-year history.

In the campaign Mr. Smoot advocated a pupil-placement plan to implement the Supreme Court decision outlawing segregation in the public schools. Mr. Thomson supported Gov. Thomas B. Stanley's proposal to close the state's public schools and pay tax-supported tuition to parents sending their children to segregated private schools. [RNS]

July 28, 1957

Fire-Destroyed Lodge At KEEP in Japan Rededicated

A letter from Stuart E. Ullman describes the dedication of the new Seisen Ryo lodge at KEEP, the Brotherhood of St. Andrew's experiment in rural development in Japan. The old lodge was destroyed in November, 1955, by fire.

"... We walked in large groups down the long road to the church for a special celebration of Holy Communion at 10 o'clock. The bishops [Bishops Kurose of Mid-Japan, Makita of Tokyo, and Nosse of South Tokyo] had gone ahead of us in the new and much needed small bus which arrived yesterday from Tokyo. (It is a Japanese-made Prince of the Volkswagon type, . . .) As we reached the church, people of all ages were arriving from up and down the road, and the Southern Pacific bell was ringing. It has a good tone. The church is lovely, inside and out. I have seen so many pictures I thought I knew what I was prepared to see, but there is a quality and an atmosphere about that is beyond description.

"Of course, the impression is not of building and architecture alone, as perfect as it is, but of the building and the people who come to worship. Young and old, families with children of all ages, farmers, villagers, and city people were coming in, kneeling and then sitting Japanese fashion on the clean tatami mats, and every action and attitude indicated that they were at home here.

"The church is most attractively designed of stone and wood and so well kept that it looks new in every detail. . . . A new processional cross had been given the day before by several young couples who were married here. Bishop Nosse blessed it at the altar before the procession started.

"The procession was colorful . . . three bishops fully robed, Bishop Nosse last with mitre and a simple wooden staff. Bishop Nosse was celebrant and preacher. I read the service in my prayer book but found that the Japanese service of Communion is somewhat differently arranged. The Communion was most impressive and inspiring. Here were Christians joining together in Communion with no communication through language. As people went up to the rail, children wandered quietly in the aisle.

"At the close of the service . . . the procession started from the church all the way up the road on foot to the new Seisen Ryo lodge led by crucifer and bishops. Just how many marched up I don't know, but I was told 300 lunches

were served to the invited guests and many others brought their own box lunches. It is a long walk and a light sprinkle started just as we reached the lodge entrance, but it bothered no one.

"We approached the practically finished lodge on a temporary board walk laid over thick black mud. Bishop Nosse struck the door three times with the end of his staff. The doors opened and the bishops went in, offered a prayer and came out the side doors of the conference room and back in the front door again. There, standing in a group before the doors, the dedication ceremony took place, all in Japanese, of course, and the St. Andrew's hymn was sung. Then we all went into the conference hall where new folding chairs were set up, but the crowd was so large that many had to stand. All of the speeches were in Japanese except mine, which [was] translated. The three bishops were seated facing the audience and were colorful in their robes. At the close Paul [Rusch, executive vice-president of the Brotherhood of St. Andrew in Japan, and KEEP's founder] was presented with a document of appreciation from the village council. . . .

"Lunch was served to 300 in those cute Japanese wooden boxes, each wrapped in colorful paper. Each guest was also given a small bottle of sake with a sake cup on top, beautifully wrapped, all of which was given by some government department. Lunch was a gay affair with much talk and laughter.

"About 4 o'clock people began to leave for the train. The lodge is now dedicated with the prayer that it be used by God for His purposes. I truly believe it is going to prove to be just the building that is needed in functional design, in appearance, and in sturdiness and permanency of construction. The location is ideal. It is visible from the road as far down as the church and the views from the open balconies around both the conference room and the dining room include the mountains in all directions. . . . All I have seen so far seems very satisfactory."

Col. Maitland, Former Flier, Ordained to Priesthood

A former Air Corps colonel who was the first person to fly over 200 miles an hour in 1923, was ordained to the priesthood on July 12th by Bishop Page of Northern Michigan, in St. John's Church, Iron River. The Rev. Lester J. Maitland

was presented by the Rev. Herman Page, who had directed Fr. Maitland's studies in preparation for ordination. Fr. Maitland had been lay vicar and later deacon of St. John's since July, 1955.

Fr. Maitland enlisted during World War I, and in 1923 flew his plane over 240 miles an hour, setting a new speed record. In 1927 he made the first nonstop flight from San Francisco to Hawaii in a three engine plane. Before this time he had served as an aide to General Billy Mitchell. During World War II Fr. Maitland was commander of Clark Field in the Philippines until the field fell to the Japanese, and he later participated in 35 missions over enemy territory in Europe.

In 1947 Fr. Maitland became Wisconsin's first aeronautics director, and in 1949 he resigned to accept the same position in Michigan, where he also served as state civil defense director. Although Fr. Maitland had been considering entrance into the ministry for some time, he did not announce his decision until the development of the H-bomb was made public. Shortly after the H-bomb announcement, he resigned, commenting that "the time to pray is now."

Fr. Maitland will continue as priest-in-charge of St. John's, and will also have charge of St. David's Mission in Sidnaw, Mich.

North India Union Plan Approved at Meeting

The North India Church Union plan [L.C., July 7th] was approved by a meeting of representatives of the seven participating Churches recently in Pachmari. The plan, for which negotiations have been going on for 28 years, must still be voted upon by the proper bodies of the individual Churches.

The Church of India, Pakistan, Burma, and Ceylon, which is the branch of the Anglican Communion in India, is one of the seven Churches which would merge under the plan. The others include Methodist and Baptist bodies, the Church of the Brethren, and the Disciples of Christ.

Accepting the historic episcopate as part of the pattern of the merged Church, the plan provides for an act of union based on full recognition of the ministries and episcopates of all the uniting Churches. [RNS]

ACU CYCLE OF PRAYER

July

28. All Saints', Fort Worth, Texas; St. John's, Monticello, N. Y.
29. Order of St. Francis, Little Portion, Mt. Sinai, N. Y.
30. Convent of St. John the Baptist, Mendham, N. J.

August

1. Kofu Church, Kofu City, Japan; St. Augustine-by-the-Sea, Santa Monica, Calif.; the Rev. John J. McCarthy, Ogdensburg, N. Y.
2. St. Stephen's, Miami, Fla.; St. Patrick's, West Palm Beach, Fla.
3. Good Shepherd Monastery, Orange City, Fla.

Two-Nation Poll Finds Americans Better Churchgoers than Britons

If the typical American and his British cousin were to exchange their impressions after a visit to each other's country, there would be a sharp contrast in their observations on the church-going habits of the two countries.

The Englishman would express his surprise at the large number of Americans who go to church, while the American would register his surprise at the large number of Britons who don't. The fact is that on a typical Sunday during the early months of the year there were more than three times as many people in church in this country as there were in Great Britain.

That is one of the highlights of a special survey conducted jointly by the American Institute of Public Opinion and its affiliate in Great Britain, the British Institute of Public Opinion. The survey is believed to be the first international study of religious attitudes and church-going habits ever undertaken.

Results of the study showed that 51% of the adults in the U.S. attend church while only 14% do so in England. Church attendance in this country so far this year is off to a record start. The percentage is the highest ever reported by the Institute.

Across the Atlantic, the picture on church-going is quite the opposite. One Briton in every four, or 25%, admits that he used to go to church more frequently than he does now. Nearly four out of every 10 say that they never, or practically never, go to church or that they only listen to radio and TV broadcasts of religious services.

In or Out of Politics?

There is an interesting contrast in the views of Britons and Americans. In England, majority opinion holds that the Church should keep out of social and political matters. In this country, opinion splits sharply down the middle. Asked the question, "Should the Churches keep out of political matters — or should they express their views on day-to-day social and political questions?" only 36% of the Britons thought that the Church ought to express itself, but an overwhelming 47% of Americans felt it to be a good thing.

Wide differences of opinion are found in the U.S. study between men and women and by age groups. While a majority of men say the Church should keep out of political matters, a majority of women say the Churches ought to express their views freely. Young people in the 21 to 29 age group feel that the Churches should speak out, while older people are inclined to feel they should not.

Church vs. State

The views of Britons and Americans are especially interesting in the light of

the patterns of relation between Church and State in the two countries. Answering the question, "Do you think the connection between the Church of England should continue — or do you think the Church should be separated from the State?" there was a 37% figure both pro and con, with 26% of those queried having no opinion.

With opinion divided in U.S., some Americans feel that, "If the Church expressed its views more, it would clean up a lot of people's minds. Politics have always been a corrupt business. There are good and bad politicians and more good politicians would help the affairs." Others feel that, "If a minister is called upon to preach, he should not be in politics. If he is in politics, he does not have time to save souls. It is the sole duty of the Church to teach the Bible. The people should govern the state outside the Church."

Although proportionately more than three times as many people in this country as in Great Britain go to church on a typical Sunday, there is wide agreement in the two nations that a person can be a good Christian even though he does not attend church. Percentage-wise, 83% for Britain, and 78% for the U.S., feel that actual formal and physical attendance is unnecessary.

Man, Myth, or Son of God

Answering the question, "Do you think that a person can be a Christian even though he doesn't believe that every word of the New Testament is true," 79% Britons and 66% Americans feel it is entirely possible.

The findings show that more Americans accept some doctrines of Christianity than do the Britons. Although great majorities in both countries believe that Jesus Christ was the Son of God, there are, proportionately, many more Britons than Americans who believe that Christ was only a man or just a myth.

In both countries, a majority believe in life after death but almost twice as many Britons as Americans either refuse the idea or are uncertain about an afterlife. Whereas a majority of Americans believe that there is a devil, a great number of Britons deny rather than affirm the existence of Satan.

The proportion of Britons who regard religion as largely old-fashioned and out-of-date (27%) is nearly four times as large as the proportion in this country (7%).

Throughout Great Britain today, more people think politics wields a greater influence on the way people live and the circumstances than does religion. On the other hand 81% of Americans feel that religion can answer most, if not all, today's problems.

Sports and Conditions

Printed in THE LIVING CHURCH,
July 29, 1956

AS DARKNESS fell, a lone duckling crept up and down the river, vainly seeking its mother and the rest of the brood. It had survived a startlingly vicious engagement with a brood of older ducklings who had paddled up to compete for the bits of bread we were tossing out from the shore.

THE TINY warrior had been attacked and pushed underwater so many times by the bigger birds that it seemed he had no chance for survival. Meanwhile, his mother was gathering the rest of her brood of 10 together and shepherding them out of the battle area. Finally, the unbattled duckling dove deep and swam underwater to the shore, where he hid in the reeds for a quarter of an hour, until the older flock had moved away.

AT THAT TIME, his mother and brothers and sisters had steamed far away downstream. But he started out piping in search of them, his little whistling note sounding more like a songbird than a duck. At last, it was bedtime. As we went in, we could still hear him piping. Would an owl find him from above? Or a pike from below?

WHATEVER did happen during the night, he did not find his flock. They went by in the morning, a mother with nine well-disciplined ducklings swimming in a tight formation in her wake. In the afternoon, they went by again, still a mother and nine.

SO IT IS with the wild things. If every pair of ducks had a brood of 10 every year, and they all survived, just long enough to raise one family, two ducks could become about 10 million in 10 years.

UNTIL, our hearts went out to the duckling who had fought so bravely and hid so cleverly, only to be defeated somehow in the river mists and darkness. The universe does not have to pin a medal on his chest, nor does it have to reward him with long life, numerous progeny, and a pension. Still, the universe has an obligation of being a slightly larger place, a place where one more thing has happened.

ARE NOT five sparrows sold for two pennies? And not one of them is forgotten before God. Why, even the hairs of your head are all numbered." In the great drama of creation, somehow that is important. "Lord, remember me. . ."

PETER DAY.

July 28, 1957



MAN POWER

A column for laymen

By L. H. Bristol, Jr.

Retarded Children

REcently I visited the clinic for retarded children at Flower-Fifth Avenue Hospital in New York City and had a chance to see first-hand what is being done there for some 2,000 retardates. I saw the doctors working with the retarded children and — what is very important — working with the parents as well. I had the privilege of sitting in on a consultation and saw the way each case is reviewed. Before leaving I saw the children doing artwork and I learned how from such simple drawings, kept on file, the hospital can carefully study the child's progress and detect any development of his capacity to learn.

Earlier this week, I took time before lunch to visit the Sheltered Workshop on 27th Street, sponsored by the Association for the Help of Retarded Children. There, young retarded adults are taught to do work which companies farm out to them. The workers are paid. Jobs are quite varied. Average age of the retardates: about 22. It is not so much the work that they do which is significant. The significance of the Sheltered Workshop, as I see it, lies rather in the way these men and women are taught to follow instructions and do simple jobs. They are paid to do so, of course, and from this day-to-day experience these retardates come to feel their lives count for something. As the director expressed it, what a thrill it is when one of the workers improves to a point where he or she can leave the workshop to take a job as a waiter in a school cafeteria perhaps or an orderly in a hospital. For then that person has successfully taken an independent place in society.

All of us are aware from magazine and newspaper articles of the strides which are being made in the whole field of helping the mentally retarded. Years ago the retarded child was never mentioned. Nowadays, not only is he mentioned, but he is recognized as a community problem to be helped. Across the country these days local groups are tackling such projects to help the retarded as clinics and workshops such as I described or special schools, recreational groups, research, etc. The objective of these efforts: to help retarded children to grow up able to become socially and economically independent and take their places in society.

A number of volunteers from my home parish (Trinity, Princeton, N. J.) take courses and do work with children and adults out at the nearby New Jersey Neuro-Psychiatric Institute at Skillman, N. J.

"I was frightened at first, but I'm not any more," my wife told me. "I particularly enjoy working with the small children, because I know there's hope there that something can be done."

In setting sights for the fall parish program, is there not some such volunteer work your parish group could tackle in your community? Sometimes we allow our group program to become stereotyped supper clubs with little or no expressed concern for the community and some of its needs of this kind. In northern New Jersey there is a Church group which will devote evenings to such topics as how to cope with the problems of a rose garden. Such meetings may have their place, but is it the once-monthly men's group program? And should your group undertake volunteer work such as I describe, here's hoping you will clearly identify yourselves to the institution you serve as members of your own particular church.

Notice

Your mail to me in response to my column is a source of great interest, and I appreciate the way many of you kindly report to me of interesting laymen's projects in your parish or diocese. In order to make this column of maximum use to readers, I should appreciate hearing from you what topics you would find most helpful to you in the forthcoming summer months. Your suggestions may be sent to me at my New York City address: Room 1155, 630 Fifth Avenue.

An Apostolic Courier

By the Rev. Canon Theodore O. Wedel

Warden of the College of Preachers, Washington, D. C.

AS THE LIVING CHURCH launches its campaign for the support of that large segment of the Church's laity not yet its subscribers — a campaign which I heartily endorse — it will encounter a baffling indifference. A brief attempt to analyze this indifference may lead to insight as to how to overcome it.

In the New Testament we meet the call to respond to the love of God in Christ by showing love ourselves. This call is familiar to us under the command to love our neighbor. There is, however, in the Gospel a similar command not so familiar — the command to love our "brother." Our neighbor may be anyone — Christian, pagan, or even anti-Christian. We are to regard "brethren," on the other hand, as those who are *within* the community of believers, fellow members with us in the Body of Christ. "A new commandment I give unto you, that ye love one another" (John 13:34). "We know that we have passed from death unto life because we love the "brethren" (I John 3:14).

The laity of the Episcopal Church show a notable record of service to secular community life. While statistics are not easily available, the fact can, I believe, be verified by general observation. Almost any roster of those responsible in our urban centers for the activities of the Red Cross, or for institutions of public welfare, or for our hospitals and schools, would yield proof. Not all service to social welfare, to be sure, can be equated on a deep level with full obedience to the

In addition to serving as Warden of the College of Preachers in Washington, where many of the clergy of the Church attend post-ordination refresher courses, Canon Wedel is President of the House of Deputies of General Convention, which is the Episcopal Church's highest legislative body. It consists of an upper and a lower House, the former comprising bishops only, the latter clerical and lay deputies from the several dioceses. It is of this latter body that Canon Wedel is President. The office continues between Conventions.

precept to love one's neighbor as oneself. Yet it is surely not wrong to trace the major motivation back to Christian conscience.

Now intelligent community service involves the mind as well as the hand and the heart. The participant must be an informed man or woman. Journals dealing with public affairs and the duties of citizenship are to be found in practically all the homes of our laypeople. Uninformed service to the community is readily recognized as virtually useless, if not a positive danger.

What about "love of the brethren," however, as distinguished from "love of neighbor"? A fog of indifference seems to creep over the landscape. For this means love of the Church — the "catholic" Church, no less. Care for the brotherhood of a local parish is not too rare. This may even yield notable acts of sacrificial giving of time and substance. For on the local scene neighbor and brother are still in part synonymous. But the brotherhood of the people of God transcends

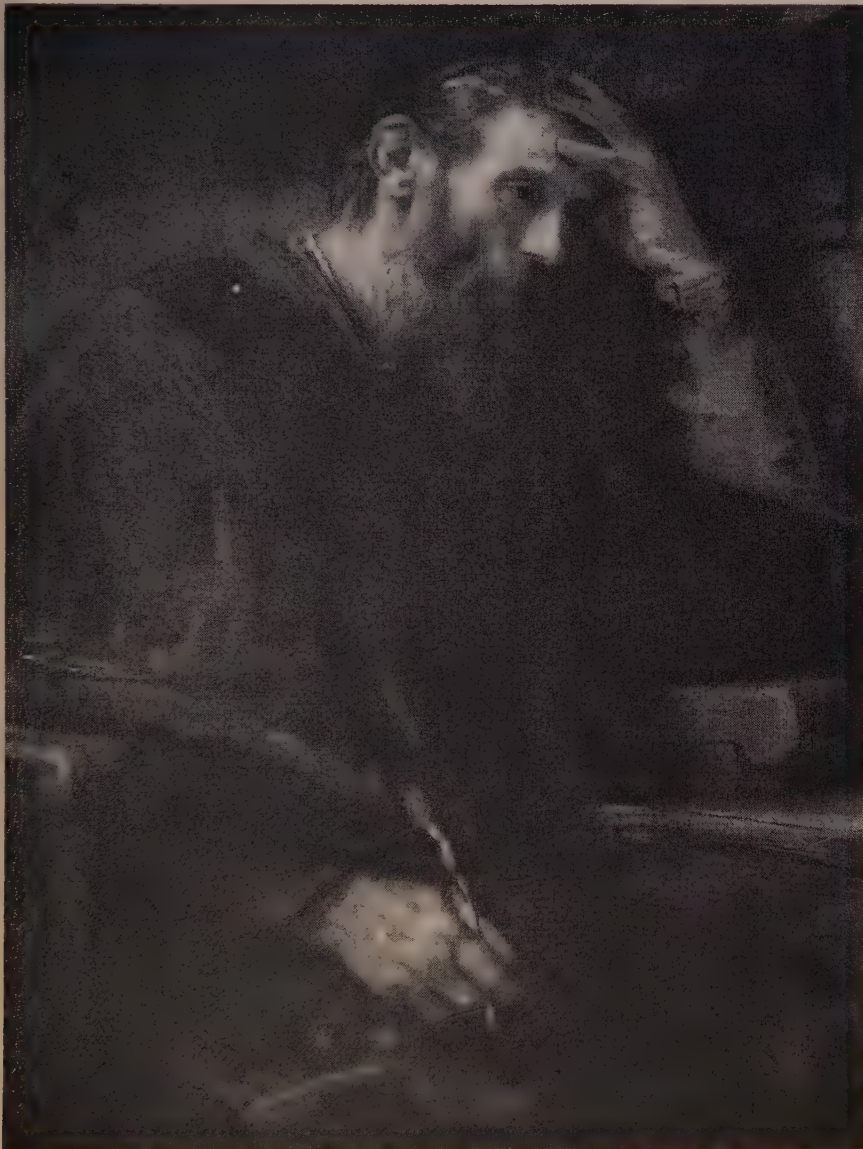
neighborhood and parochial limitations. The distant Filipino or black African member of the Body of Christ is as much a brother as the parishioner in the next pew. Love of the brethren, by way of a paradox, turns into a call to more demanding obedience than love merely of our neighbors. The horizon of brotherhood in Christ is extended to the *oikumenē* — the whole world. Brethren in Christ can be found today in every quarter of the globe.

The People of God

As the layman, however, is asked to interest himself in the brotherhood of Christians beyond parochial boundaries (even if this fellowship is thought of first of all in terms of his own communion), his concern is likely to flag. The very word "Church" has come to connote "parish." In the latter the layman may be a faithful attendant and servant of its ongoing life. The fact, however, that the local fellowship is merely a manifestation in miniature of what "Church" really means is hard to grasp, as is the demand for loyalty to the larger reality. Even the concept of the diocese tends to be an abstraction. And yet, in the early Church, what we now call a diocese was the normal fellowship unit of Christian life in a city or region. The bishop (not the priest or presbyter) was the normal minister of a community of Christians, with a presbyter only a substitute for the bishop when the latter could not preside at every Eucharist. It might be help-

Would not St. Paul have rejoiced had
The Living Church or other periodicals
existed in his day?

*For him it certainly was no easy task to
spread among scattered Christians the
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gather the contributions for the sister
Church in Jerusalem.*



THE APOSTLE PAUL by Rembrandt: In the Widener collection, National Gallery of Art

ful if, for a time, the very word
"Church" could be replaced in our
vocabulary by the phrase "the people
of God," or by formulae which define
the Church functionally. The early
Christians employed the phrase "the
Way." St. Paul is fond of speaking of
Christians as those who are "in

Christ." Obviously the Church as thus
conceived cannot have parochial
boundaries.

As soon, however, as the appeal to
"love the brotherhood" — understood
now as the worldwide membership of
the Body of Christ — assumes con-
crete form, it becomes obvious that

there is no avenue of contact between
brethren in Christ scattered among
thousands of neighborhoods except
by way of the Church's larger organi-
zational agencies. These look at first
sight like impersonal abstractions; a
diocesan office, let us say, or a national
Church headquarters which most lay-
men have never visited, or, on the
ecumenical scene, a mere address in
Geneva.

Church periodicals report the "go-
ings-on" in these distant abstractions.
News stories appear of budgets and
clerical changes of address, of elec-
tions to the episcopate or to synods,
and even of occasional unseemly quar-
rels among the brethren. The reader
makes the frequently disillusioning
discovery that the Church, in its or-
ganizational embodiments, is not a fel-
lowship of perfected saints but a very
earthly political organism, with elec-
tioneering for candidates to hierarchi-
cal office and many other characteris-
tics familiar in political life. Does
"love of the brethren" involve con-
cerned interest in all this?

The lay subscriber to a national or
international Church periodical can
excuse the magazine if some of its
pages simply pass him by. A wise
Church journalist will know that only
clerical readers will turn to such a
section as that of *THE LIVING CHURCH*
devoted to "Apointments Accepted"
under "People and Places." Winning
the laity to a reading adventure in-
volves the editorial staff of a Church
periodical in a difficult task. Can news
of a parochial event in Louisiana, let

us say, be presented in such a way that readers in Minnesota or Maine will share in the joy or the sorrow of their distant brethren? Can the fact that in the Church we are members one of another become experienced reality? St. Paul pleads with the Corinthian church "that there may be no discord in the body, but that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honored, all rejoice together" (I Corinthians 12:25,26).

But the responsibility for winning the members of the body to care for one another cannot be laid upon the hard-working journalist alone. A major task confronts the teaching office of the Church in conquering the heresy of parochialism. It is not easy to see this heresy in its true light, but it is in final view a denial of the first article of the Church's Creed: "I believe in *one* God." Parochial self-centeredness comes close to falling victim to polytheism. The "one" God is replaced by a multiple of local Baals, the prosperity of a single sanctuary the sole concern of each fractional deity. We could profit from a rereading of the story of the ancient people of God and see meaning in the long warfare against polytheism of that day. The victory of monotheism demanded then nothing short of the actual destruction of the localized "high places" and shrines scattered over the land and a concentration of the worship of Yahveh, the true God, in the one temple at Jerusalem.

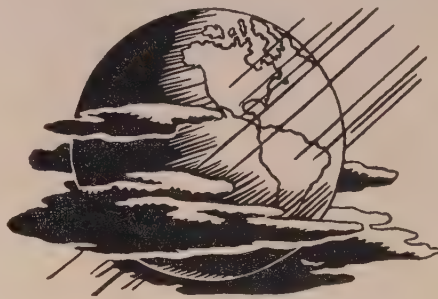
American "High Places"

Nothing quite so drastic by way of a cure need, perhaps, be demanded of us today, though I, for one, confess that the millions being spent in America today on our local "high places" fills me on occasion with alarm. A parish, so we may persuade ourselves, has the right, surely, to honor the Most High in a sanctuary expressive of the beauty of holiness and to nurture within its walls its own witness to the Gospel as a fellowship of the Holy Spirit. Yes, quite so — and yet! There were times when the people of God under the Old Covenant were denied such luxuries, when they were a pilgrim people, their sanctuary a tabernacle-tent, or when they were a people on a war footing, their settled life in Canaan still to be won. The history of the early Church, in turn, shows a time when once more the people of God were a pilgrim folk,

when the proud Roman empire was conquered by the Gospel without the aid of architectural or other glorifications of parochial autonomy. There simply were no "churches." Christians met anywhere — in houses, in catacombs, in open fields.

There have been, to be sure, other eras in the history of Christianity when parochial self-nurture could justify itself — times of Sabbath rest, as in the post-Constantine era, or in the Middle Ages when Europe was "Christendom," with every citizen baptized, and the "mission," in the limited world known in that day, thought to be accomplished. What better service to God could then be rendered than the building and the adorning of sanctuaries, symbols of the sacrifice of praise and thanksgiving?

But is our era one of earned Sabbath rest under the Gospel — one in which *our* world resembles the Christendom of the Middle Ages? Does not our world rather resemble the Roman empire of the first three centuries of



Christian history when Church and mission were virtually synonymous — when the world to be evangelized extended from the Euphrates to the gates of Gibraltar? The analogy today is the very globe itself. Even in America we have mushrooming suburbia. Across the seas are Africa and Asia in turmoil and the almost untouched religious empire of Islam.

The post-Constantine era of parochial prosperity had to wait upon the fulfillment of the Church's primary task — the mission. Mission is clearly again our primary task. A Christian is a witness to a Gospel meant for the world and not merely for our privileged fraction of it. We have no right to think of ourselves as the sole predestined and as the end-product of God's design. The "gospel of the kingdom," according to one of the sayings of our Lord which the Church once took seriously, "shall be preached in all the world for a witness unto all nations; and then the end shall come" (St. Matthew 24:14). "And *then* the end shall come." There

is to be for the Church no ease in Zion, no self-centered enjoyment of itself in a safe harbor from the storm of history, until the mission is done.

Mutual Sharing and Caring

What has all this to do with church journalism? A great deal, if we see the Church's vocation in true perspective. Parochialism is apostasy from the mission. "For as the body is one, and hath many members, and all the members of that one body, *being many*, are one body, so also is Christ" (I Corinthians 12:12). How can we so much as know that we are *many* in the one body and that "the members should have the same care for one another, unless, in regard to news, for example, there is mutual sharing, so that there may also be mutual caring? Would not St. Paul have rejoiced had THE LIVING CHURCH or other periodical existed in his day? For him it was certainly no easy task to spread among scattered Christians the story of the famine in Judaea and to gather the contributions for the sister Church in Jerusalem.

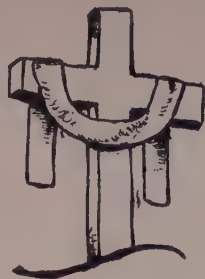
The only substitutes for Church journalism in the apostolic era were difficult epistolary correspondence and, more importantly, the travelling Apostle himself. St. Paul and his helpers (a Timothy and a Titus and many another) crisscrossed the imperial domain — "in perils of waters, in perils of robbers, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst" (I Corinthians 11:26,27). But the insight of the apostolic age was clear: the people of God were one people. "A church" was merely the manifestation on a local scene of the New-Covenant-Life in Christ transcending every boundary. The apostolic Church nurtured itself by the refusal to accept boundaries, be they of race, class, or geographic isolation.

If we in our time recapture the vision of our true vocation as the mission-people of God, witnessing to a Gospel which is not ours to possess or to enjoy behind closed doors, but which is the birth-right of every human creature, then self-centered parochialism will become impossible for us also. In order to fulfill our true vocation we desperately need one another. There will be "love of the brethren" — love of the world-wide brotherhood of the Body of Christ, no less — as well as love of neighbor. There will be acceptance, too, of

he institutional "church" mentioned earlier, with all its weaknesses, and even its sins, its politics, its strife of tongues. The Church is a fellowship of sinners still, though rejoicing in the hope of the perfect kingdom to come. The Gospel, to allude again to the great text in St. Matthew, must be preached to us imperfect disciples also before the end can come.

And in the days of a revived vision of the Church as one, with all of us members one of another, the Church journalist will be honored as a minister of the Gospel. The Church peri-

odical will be seen as *our* apostolic delegate, carrying news and the call



to "concern" across our divisive parochial boundaries, and making one

Body of the scattered flocks of the people of God. Would a Christian layman of the first century have ignored the presence in his congregation of an apostolic courier with news of the brethren in Christ near and far? Can a layman today, loyal to an undivided Christ, rightly ignore such a courier today?

THE LIVING CHURCH an apostolic courier? Why should it not lay claim to such a vocation? May it prove increasingly worthy of its high calling. And may the Episcopal Church receive its ministry with gratitude.

BOOKS

Woodcuts and Wide Margins

Racial segregation is a live social issue today, and *Racial Segregation in the Church*, by Ben Lacy Kose, is "a study of this question in the light of the Bible . . . and the actions of the courts of the Presbyterian Church in the U.S." (Outlook Publishers, Inc., 1 North 6th St., Richmond 19, Va. Pp. 30. Paper, 25 cents a copy; five copies \$1; 100 for \$15.)

In this pamphlet Dr. Rose, a former pastor and army chaplain, considers segregation largely from the point of view



of biblical teaching. He concludes that it is on every score contrary to the Word of God and answers objections that his readers might raise.

Inasmuch as people do quote the Bible (e.g., Genesis 9:18, 25) in support of segregation, Dr. Rose has performed a useful service in setting the question in its proper biblical light. His booklet may be generally recommended.

FRANCIS C. LIGHTBOURN

EARLY BIBLE ILLUSTRATIONS. A Short Study Based on Some Fifteenth and Early Sixteenth Century Printed Texts. By **James Strachan**. New York: Cambridge University Press. Pp. viii, 169. \$3.75.

James Strachan is a (British) retired inspector of schools, who stumbled accidentally upon the subject dealt with in *Early Bible Illustrations*.

The first part of the book treats of the

period under discussion, in relation to the pictorial illustration of printed Bibles, and includes material on such famous Bibles as the Cologne Bible, Lübeck Bible of 1494, as well as French, Dutch, and English Bibles.

In the second part of the book are reproduced 126 of the woodcuts used to illustrate Bibles of the period under survey, with identifications of these. An appendix consists of notes on the individual woodcuts in the Great Bible. A select bibliography, catalogue references, and a general index round off the work.

This is a book for quiet leisurely perusal or for careful study, depending upon the purpose at hand. Book lovers will be interested in it.

FRANCIS C. LIGHTBOURN

It may not be generally known among students that the American Bible Society (450 Park Ave., New York 22, N. Y.) puts out a loose-leaf wide-margin edition of the Revised Standard Version of the New Testament.

Pages of this edition are 8½" x 11", with margin measuring 5" x 11". Text (in one column) is in larger and clearer type than that of standard RSV Bibles. The separate sections, punched with holes to fit a three-ring binder, come in a box, the cost of the whole outfit being \$3.65 (postpaid). The paper takes ink.

This edition should be a most useful tool for all serious students of the New Testament who are taking courses not based upon the Greek text. Students planning to enter the seminary and college students intending to take Bible courses would be wise to procure a copy of this loose-leaf edition of the New Testament in advance of setting out for school this fall, so as to have it for the

beginning of classes. (It might be wise, however, to check with authorities as to whether the RSV will be the text used.)

The fact that this edition of the RSV New Testament is the original 1946 edition, containing about 80 minor differences from the current edition (1952), should not lessen its general usefulness. Indeed, a list of these differences can (or at least could) be procured from the Rev. Luther A. Weigle, 409 Prospect St., New Haven, Conn.

FRANCIS C. LIGHTBOURN

In Brief

SERMON OUTLINES. Number 1. By **C. Lamar McGinty**. Revell. Pp. 80. In looseleaf binders, \$1.25.

Consists simply of outlines — rather detailed — of 52 sermons, mostly on general topics.

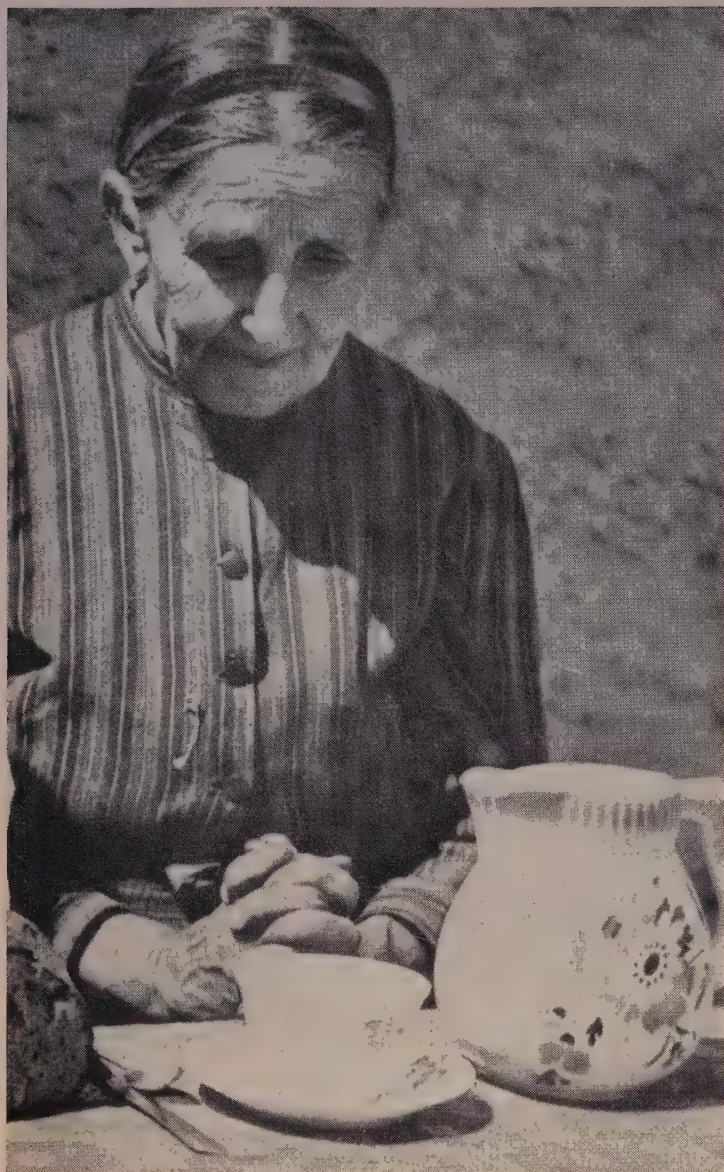
FOUR BISHOPS AND THEIR SEE. Perth, Western Australia 1857-1957. Edited by **Fred Alexander**. University of Western Australia Press, Needlands, Western Australia. Pp. viii, 250. Library edition, 22/6 (about \$3.25 if ordered direct); popular edition (paper), 6/- (about 90 cents if ordered direct).

"The centenary of the Church in Western Australia, as a self-contained unit in the Anglican Communion, dates from the consecration of its first bishop, Mathew Blagden Hale, on the 25th of July 1857."

The other three bishops under whom the growth of the see is in this commemorative volume traced are H. H. Parry, C. O. L. Riley, and H. F. Le Fanu. Present Archbishop and Metropolitan is the Most Rev. R. W. H. Moline, who writes the Foreword. The book contains several halftones.

Correction

We inadvertently omitted to state in the review in last week's issue of J. B. Phillips' *Is God At Home* that the book is published by Abingdon Press at \$1.75.



RNS Photo

Grace

At

Meals

By the Rev. Walter Lowrie

No custom of the Church can with better reason be called catholic than that of saying grace at meals. It fulfills perfectly the test of having been practiced always, everywhere, and by all — until day before yesterday. In fact, so generally has it been observed that the word catholic has in this case no divisive or partisan sense. For grace was said no less zealously by Protestants than by Romanist or Orthodox Christians, and its origin can be traced to the Jews, at least as early as the days of Samuel, when it had distinctly a sacrificial association (I Samuel 9:13), which it acquired again at the Last Supper.

Now this custom, which once was

universal, has become so rare (especially in Protestantism, and more especially in America) that people have some reason to hesitate to practice it, lest it be supposed that they count themselves holier than other men. When a clergyman is present as a guest he is often (though not always) asked to say grace, whereas the father of the family would be ashamed to do so. Perhaps Romanists, who are more tenacious of such customs, are in this respect less delinquent than others, though they often say the grace silently, almost surreptitiously, accompanying it with a furtive sign of the cross.

Things have come to such a pass

that lately little Betty Foster, coming home from the Joneses where she had been invited to lunch with her friend Pamela, reported breathlessly to her family that the Joneses were *very* ritualistic: "they always say a little prayer before they eat!" Her father remarked gruffly, "That's what you might expect of Tom Jones. He calls himself an Anglo-Catholic and puts on airs. But really he's no more of a saint than I am. He only pretends to be."

This little incident suggested to me that grace at meals might be given a certain vogue, if it were advertised as a very pretty Anglo-Catholic practice. But that wouldn't do much good. And it could hardly be put over now; for

Some Jews held that a thanksgiving must be said before eating anything as big as an olive; others, that it was required only when the meal was the size of an egg; but Jesus said grace at every meal, and Christians (of whatever persuasion) have done so in every age — until the day before yesterday

There are still too many Evangelicals who do it, taking away the glamor of exclusiveness; and it is too early to forget that at one time it was done by everyone who professed and called himself a Christian.

No Old Fogey

What has happened to us? It cannot be that all the nice people we know have ceased to be religious. Indeed, it is reported that interest in religion, even in the Christian religion, is increasing in these days. Not many are impeded from going to Church for fear their presence there might be regarded as a claim that they were better than they are and as good as they need be. The fact that a confession of sin is there required of them is enough, one might think, to dispose of such a malicious suspicion.

For my part, though I am not an old fogey, I am inclined to think that we suffer an inestimable loss when we allow one of the most ancient and universal customs of Christendom to fall into disuse. I believe it would be less disastrous if people ceased to go to Church on Sundays. For, after all, that is only once a week, whereas grace at meals requires people to worship God three times every day — in a smaller group, to be sure, but still in a group.

Some one may object, too, that grace at meals is not specifically a Christian custom — the Jews practiced it. Yes, indeed they did, and very rigorously: one rabbinical school affirmed that a thanksgiving must be said before eating anything as big as an olive; a more lenient school re-

quired it only when the meal was the size of an egg. But it cannot be forgotten that Jesus said grace at every meal, and with a gesture so significant, that after the Resurrection two disciples who met a man on the road to Emmaus recognized him as Jesus "when he took the loaf (*ton arton*) and blessed and broke it" (St. Luke 24:30). With the same solemn gesture He had "blessed" the five loaves and the two fishes when He was about to feed the multitude in the wilderness (St. Mark 6:41). And so He did, too, at the Last Supper (St. Mark 14:22-25), wherein He inaugurated the great Sacrament of the Church which was called the Eucharist (i.e., the Thanksgiving), or the Breaking of Bread, or the Lord's Supper.

The Sacrament certainly means something more than the ordinary grace at meals; but I wonder if anyone can understand what it means, if it is seen as it were in a vacuum, without any relation to the custom of thanking God daily for our food.

But obviously it must be very difficult to restore to common use a custom which has fallen so completely into the discard. In this case the principal difficulty to be overcome is the prevalent misunderstanding of what the grace or thanksgiving at meals properly is. This is precisely the misunderstanding which led gradually to its disuse, and must again lead eventually to its abandonment if now by a prodigious effort it could for a time be restored.

It may seem superfluous to insist that the grace is thanksgiving, thanksgiving for food — and nothing else. But when do you hear a grace which

corresponds precisely with this definition? Not once in 10 times. Not infrequently I see publications which suggest "appropriate" forms for grace at meals, but seldom in these do I find a word of thanksgiving, and even less frequently an expression of thanksgiving which is not jumbled up with something else. People think it pious on such occasions to pray for a new heart or some other spiritual gifts "of which we stand so sorely in need," and perhaps to add a little confession of their sins.

Petition for More

We are indeed encouraged by Jesus to ask the heavenly Father to supply all our needs, but is grace at meals an appropriate occasion for such petitions? What a disillusion it is for a man who is graciously thanked for some kind act to hear the thanksgiving conclude with a petition for more. So it must be with God, and a man ought to be ashamed of coupling his gratitude with a petition for still further blessings.

Lately I received from a clerical haberdasher in Boston a pretty little folder containing 18 forms for grace at meals. It is for sale at 50 cents a dozen. It would have been worth more if there had been fewer of them — and still more if they had been shorter and simpler. The evident purpose (besides advertising the firm) was to encourage the use of grace at meals; but the result must have been to discourage it, for these suggestions exhibited, with some exaggeration, all the faults arising from the common misunderstanding of what grace at meals properly is. Only five contained

a word of thanksgiving, and only one abstained from adding a petition. All of them were interlarded with pious clichés impertinent to the occasion.

If short forms of grace were suggested, and few of them, all easy to remember and readily understood, people would be more likely to use them. We may be certain that the grace Jesus used was short and familiar. One who quoted the Psalms so frequently might have used the words which begin and conclude Psalm 118: "O give thanks unto the Lord, for he is gracious; because his mercy endureth for ever." But it is likely that Jesus had but one form of thanksgiving at meals, and what it was we can plausibly conjecture from the terms he taught his disciples to use when they prayed for their daily bread: "Blessed be thou, Father in heaven, who givest us today our daily bread."

But here we are likely to stumble at the word "blessed," whether it be the adjective, pronounced as two syllables, or the verb "to bless," with its past tense pronounced as one syllable. This was the verb used in the Jewish form of thanksgiving to God. It was God who was blessed (that is, glorified), and the food was sanctified only inasmuch as it was received with thanksgiving (Romans 14:6; I Timothy 4:3, 4). To make clear to the Gentiles what was meant in the report that Jesus "blessed" at the breaking of the bread at the Last Supper, St. Paul wrote, "when he had given thanks (*eucharistēsas*) he broke it" (I Corinthians 11:24). So the bread and wine at the Eucharist are consecrated by being "eucharisticized" (i.e., "thanksgivingized"), and not by a particular petition or declaration to that effect. A brief petition commonly used for grace at meals, "Bless this food to our use and us to thy service," has the fault of not being a thanksgiving at all but only a petition.

Fed Up With Such Things

Perhaps even now grace at meals might be restored to common use, if only it were brief and were regarded simply as an act of thanksgiving for our daily bread. Indeed, there is good reason to suppose that hostility to religion (which many people attribute to the fact that they had too much of it forced upon them when they were children) was due specifically to the offence they took at hearing their fathers say grace in a manner at once unctuous, sophisticated, and — as they

thought — disingenuous.

Recently a hostess who almost failed to ask me to say grace at her table explained that she was "fed up with such things," because of the way her grandfather said grace both before and after meals. It is likely that the old man said long prayers which the child rightly recognized as inappropriate, perhaps feigning a piety which was not altogether genuine.

The grace *after* meals has some advantage in the fact that it usually is simply thanksgiving. But, pretty as it is, it has no very ancient tradition to support it. Jesus did not say it, nor His disciples. If there can be any question of restoring the custom of saying a grace at meals, we cannot be too cautious in insisting only upon the essential simplicity of the act.

Amen at the Conclusion

We might well begin by using only one grace, expressed in the simplest form possible: "Father, we thank thee for our daily bread." Without being ungracious to Jews who are dining with me I can say, in their presence, this grace and many more. When no Jew or infidel is present we may add: "through Jesus Christ our Lord." And it is the Jewish-Christian custom to say the Amen at the conclusion of such a prayer. Since the invited guests are not likely to say it, the father of the household, who pontificates at this

family sacrifice of praise, may do it himself.

People who want to vary the grace (as I do not) may use any of the simple forms of thanksgiving which are familiar, such as: "The eyes of all wait upon thee, O Lord; and thou givest them their meat in due season; thou openest thine hand, and fillest all things living with plenteousness" (Psalm 145: 15,16). The grace might begin with: "We thank Thee," or "Thanks be to Thee," or "Blessed be Thou," or "We bless Thee," or "We magnify Thy holy Name, O God," or "Our Father," or "O Lord," and then add, "for our food," or "for our daily bread," or (let me say) "for wine that maketh glad the heart of man . . . and bread to strengthen man's heart." Here are phrases enough with which, by permutation and combination, to compose all the forms of grace which the most extravagant lover of variety could desire.

Since we are taught to make our supplications in the Name of our Lord Jesus Christ, we may also offer our thanksgiving in his Name.

But when the forms here given are said without the Christian reference they may be assented to even by Jews and pagans who are present.

Indeed, all theists and many pagans — but no deists or devil worshipers — can say the grace at meals and concur in it.

Suggested Forms for Grace

These forms of grace before meals meet the requirement, stressed by Dr. Lowrie, of being thanksgivings pure and simple. Some, to be sure, are in the form of praise, but praise, when said with specific reference to God's blessings, becomes thanksgiving.

Dr. Lowrie is not responsible for the selection of the forms here given.

Thanks for eggs and buttered toast,
Father, Son, and Holy Ghost.

Source unknown

God is great and God is good,
And we thank him for our food. Amen.

For these and all his other blessings
may God's holy Name be praised,
through Christ our Lord. Amen.

Praise God, from whom all blessings
flow;

Praise him, all creatures here below;
Praise him above, ye heav'nly host:
Praise Father, Son, and Holy Ghost.

Amen.

The Hymnal 1940 (No. 139)*

Glory be to the Father, and to the
Son, and to the Holy Ghost;

As it was in the beginning, is now,
and ever shall be, world without end.
Amen.

Book of Common Prayer †

*May be sung by the family to the familiar tune "Old Hundredth."

†May be said responsively, as in church.

59 Bishops, 671 Priests, Back L.C. Campaign

As preparations for THE LIVING CHURCH Campaign gain momentum throughout the country, more and more bishops, priests, and laypeople are accepting invitations to back the Campaign by serving as sponsors. The number of priests who have indicated their willingness to sponsor stood at 671 as this issue of THE LIVING CHURCH went to press — a list too long to publish in a limited space. However, the names of bishops and laypeople who have agreed to sponsor are listed here.

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What They Are Saying . . .

Free Church Press

My own subscription should be in (actually being renewed after a year or so lapse), and it is enclosed.

I don't think many of us knew the precarious situation of the Church Press — I had been an *EC News* reader, and knew nothing of it.

I intend to back your campaign as vigorously as possible since I believe firmly that we should have a Church press free and independent of the official organization, free to criticize and teach and admonish as may be needed.

(Rt. Rev.) HERMAN PAGE
Bishop of Northern Michigan

Potent Aid

THE LIVING CHURCH has a long history of reliable and comprehensive news coverage of the Church and its activities. It is always unusually informative and interesting; at times truly inspiring. Should it be forced to suspend publication the Church would lose a potent aid toward deepening interest among lay people.

It seems most important that THE LIVING CHURCH Campaign succeed and to that end I am happy to be included among its sponsors.

W. N. WESTERLUND
New York

Democracy Needs News

Our Church is a democratic one. Its democracy cannot work well unless its component parts are well informed as to the news of the Church and the issues which confront it. Therefore, it is of the utmost importance that THE LIVING CHURCH be an effective publication, especially in the light of the termination of *Episcopal Churchnews*. We've a long way to go to match other Churches to the degree to which people read church magazines. Therefore, it is particularly important that we all back THE LIVING CHURCH campaign.

(Very Rev.) JAMES A. PIKE
Dean, Cathedral of St. John the Divine
New York, N. Y.

No Omelets In Heaven

People often wonder what heaven is like. Few of us really think that it has streets of gold and pearly gates, and that, if we are fortunate enough to reach it, our chief occupation will be to play the harp for all eternity. Few of us take literally the kind of heaven pictured, however reverently, in the play, *Green Pastures*. But we should like to know more about the "life of the world to come." Shall we be able to recognize our loved ones? Will they recognize us?

It is a natural instinct, this desire to know more about eternity. Yet God has really told us very little. Neither the Bible nor the Church tells us very much, except in picture language (which is not meant to be taken literally), about eternal life. And perhaps it is just as well that this is so. For if we knew a great deal about the next world, we might very well lose interest in the affairs of this one. God has told us enough about the world to come to whet our appetite, as it were, but not enough to encourage us to spend our time day-dreaming about heaven.

Yet in this life we may know God increasingly — know Him beyond what most of us imagine. But few of us will take the time, will take the pains, to master the technique of knowing God. For, let us make no mistake about it, it involves a technique — as real as that of any other important undertaking. And some there are — a small percentage of every generation — who have learned this technique. These men and women have come to know God in this life beyond what most of us think possible.

Now heaven is but the fuller, richer growth of that condition. In the words of this week's Collect, God has "prepared for those who love Him such good things as pass man's understanding." How can we, creatures of earth and clay, expect in our present state to comprehend the splendor of fullest, completest fellowship with God? As well might we expect a two-year-old child to appreciate a Brahms symphony, a Fra Angelico painting, or one of Browning's poems.

But this we do know, this we can know: if there be any truth whatsoever in the Christian revelation, if God be the God we have taken Him for, then heaven is a life of unimpeded, uninterrupted, unsurpassed joy. God has "prepared for those who love Him such good things as pass man's understanding."

Of the precise nature of this joy we have no way of knowing. We sometimes speak of it in terms of worship, and this no doubt is a glimpse of the truth; but if it is at all like worship it must be like those moments of worship when we are lifted out of ourselves, transported with rapture; but the rapture heaven will bring is far greater than any we can at present imagine.

Heavenly worship must surely have about it a quality of intense joy — felt, experienced, expressed.

We are taught also to regard it as a social life — a form of existence in which the personality of each in some way impinges upon and enriches the personality of all. Each individual self will in heaven remain distinct, yet mutually enriching and mutually enriched. Our souls will not be mixed up like the eggs in a omelet. Each will preserve his own individuality, yet each will contribute to the good of all. And each, we may believe, will somehow know and recognize God and every other redeemed soul.

How? Under what precise form? Let us leave that to God. It is enough for us that, in the words of this week's Collect, God, the lover of souls, has "prepared for those who love Him such good things as pass man's understanding," and that His promises "exceed all that we can desire."

Two Impulsive Brothers

Many of the individuals mentioned in the Bible are mere names to us. Of their life and work we know just about nothing. Others — like our Lord and St. Paul — have been subjects of full-scale biographies, or at least of full-scale studies of their work, their teaching, and their significance for mankind.

St. James (whom the Church commemorated July 25th) stands somewhere midway between these two groups. There is not enough material in the Bible to enable us to write a book about him, nor enough reliable data elsewhere. On the other hand he is more than a mere name. He is mentioned a number of times in the New Testament, and always along with his brother John; and we have in the Gospels enough about these two to attempt something of a character sketch.

St. James and St. John were called to be Christ's disciples in the midst of their daily occupation, which was that of fishermen. It was by the lakeside, as they were engaged in that task by which they earned their daily bread, namely fishing, that our Lord called them to a higher task — that of "fishers of men." Presumably He had known them for some time and had had His eye set upon making them His disciples. At any rate we are told that they "forsook all and followed him."

St. James and St. John and the rest of The Twelve were no doubt young men, like our Lord Himself, who at the time was about 30. It is not likely that our Lord, young Himself, chose older men as His assistants. The conventional pictures of the Apostles, showing them as elderly men with gray beards, are somewhat misleading in this respect.

St. James and St. John had a nickname: they were known as "Boanerges," which we are told, means "sons of thunder." Nicknames, after all, are generally given to fit some particular trait of character. They do tell us, therefore, something about the persons concerned. "Boanerges" — "Sons of thunder" — suggests a fiery, impulsive, passionate temperament. And there is one story in the Gospels that seems to bear this out.

On His last journey to Jerusalem our Lord and His company have to pass through Samaria. The Samaritans and the Jews were not very friendly, and the Samaritans on this occasion refuse to provide any kind of hospitality for our Lord and His disciples. We are told that when James and John heard this they wanted to bid fire to come down from heaven and consume the Samaritans. Such was the request of these "sons of thunder." "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" (St. Luke 9:54). You can almost hear the thunder crackle. The two brothers were out for vengeance with a vengeance. They were thinking of our Lord's honor. He had been insulted by the refusal of these outcast villagers to provide overnight lodgings for Him and His disciples. But vengeance is not our Lord's method. He rebukes James and John and the group goes on to another village.

There is another story which shows how this impulsive, dynamic quality sometimes operated. These two brothers, according to St. Mark's version of the story, come to our Lord on one occasion with a personal request: they would like to sit, the one at His right hand, and the other at His left, in His coming kingdom.

What a favor to ask! Only impulsive fellows like these would have the brass for a thing like that. Our Lord, as He so often does, answers them by asking them a question: are they able to drink the cup that He is about to drink — the cup of His approaching sufferings? Are they able to be baptized with His baptism — His baptism of crucifixion and death? They tell him they are. He assures them that this they shall indeed do; but to sit at His right hand or at His left is not His to give but is for those for whom it has been prepared by the Father.

"Sons of thunder" — eager, zealous, impulsive young men these were. Sometimes their impulsiveness was exercised in their own behalf — as in the story just repeated; sometimes it was exercised in behalf of others — as when they wanted to call down

fire on those who had insulted their Master. These two incidents suggest the alterations in direction that this impulsiveness, this eagerness, would take; at times it would operate to secure privilege, honor, reward, for themselves; at times it would be exercised on behalf of someone else.

Human impulses need to be disciplined, need to be channeled in the right direction. The task is a life-long one, subject to many a setback. St. James became the first of The Twelve to suffer martyrdom (Acts 12:1, 2). The last act on earth of this fiery, passionate, impulsive individual was the martyr's death for the truth that is in Jesus Christ our Lord.

God can take the raw material of human nature, the cruder, more violent impulses, and work them over, revamping them and putting them to higher use. He did this with St. James. He can do it with men and women today.

No More Obsolete Notices

Are there anywhere in your town, stuck up in hotel lobbies and other such places, notices of the hours of service in your church that are inaccurate or obsolete?

Some weeks ago [L.C., June 23d] we suggested as a worthwhile project for a vestry or other men's group the revision or overhauling, where needed, of the notice board in front of the church building, listing name of rector or vicar, times of service, etc.

Many churches have neat and up-to-date notice boards in front of them, but have also obsolete lists of the hours of service strewn around in hotels, restaurants, and other public places. In fact, we believe it is safe to say that in few towns does the Episcopal Church or any other Church keep consistently up to date on this matter.

Yet one would be surprised at the number of transients in every town — all of them potential church-goers somewhere, if they are not discouraged by having once ventured their way only to find that the service was at a different hour from that stated in whatever directory they consulted.

Perhaps one reason that such notices are so seldom revised is that they are not infrequently a joint undertaking of the various religious bodies locally represented. Thus, especially if some expense has gone into printing them, it may take time to secure again sufficient united action for possible revision.

The matter is one in which lay leaders have a right to be concerned and to offer a helping hand, if need be. Certainly every congregation should consign to the rubbish bin all notices of services that are in any way incorrect, wherever found in the community, replacing them with up-to-date-information at strategic spots.

PEOPLE and places

Appointments Accepted

The Rev. Richard C. Allen, formerly rector of St. Andrew's Church, Stillwater, Okla., will on August 1st join the staff of the National Town and Country Institute, Parkville, Mo., and take charge of the Chapel of the Redeemer. Address: Route 3, Box 371, Parkville.

The Rev. Richard A. Cartmell, formerly rector of the Church of the Messiah, Rhinebeck, N. Y., will teach at Anderson School, Staatsburg, N. Y.

The Rev. Charles Colby, formerly curate at St. Martha's Church, Detroit, and vicar at St. Elizabeth's Church, South Redford, will on September 1st become vicar of St. Luke's Church, Utica, Mich.

The Rev. Kenneth W. Costin, formerly master at Kent School, Kent, Conn., is now rector of Trinity Church, Garnerville, N. Y.

The Rev. John H. Dingle, formerly vicar of St. Augustine's Church, Yonkers, N. Y., has added St. Francis' Church, Elmsford, to his care.

The Rev. Albert H. Frost, who has been assistant at St. Peter's Church, Springfield, Mass., is now in charge of St. Paul's Church, Edneyville, N. C., and the Church of the Transfiguration, Saluda.

The Rev. Gerald G. Gifford, II, formerly vicar of St. Stephen's Church in the Fields, Wahiawa, Oahu, T. H., is now rector of St. John's Church, Worthington, Ohio.

The Rev. Mercer Goodson, formerly in charge of Holy Trinity Church, Carrizo Springs, Texas, and St. Timothy's, Cotulla, is now curate at Emmanuel Church, San Angelo, Texas.

The Rev. Harold Goetz, who was recently ordained deacon, is now in charge of the Church of the Ascension, Hayward, Wis., and St. Luke's Church, Springbrook.

The Rev. Alexander Hanson, formerly supply priest for missions in the Nashville area, is now in charge of the Church of the Holy Comforter,

Andrews, N. C., the Church of the Messiah, Murphy, and Good Shepherd, Hayesville.

The Rev. Dallis L. Harris, formerly rector of the Church of the Epiphany, Flagstaff, Ariz., will on August 1st become vicar of St. Paul's Church, Tucson, Ariz., and chaplain at the University of Arizona. Address: 1220 E. Fourth St.

The Rev. Raymond L. Holly, formerly assistant at St. Alban's Church, Chicago, is now rector of the Church of the Holy Spirit, Brooklyn. Address: 8020 Bay Pkwy., Brooklyn 14.

The Rev. Harold G. Holt, formerly vicar of St. Matthew's Church, Comanche, Texas, in charge of St. Mary's, Hamilton, will be on the teaching staff of St. John's Military School, Salina, Kan., and may now be addressed there.

The Rev. James A. Hudson, formerly curate at St. Alban's Church, Waco, Texas, in charge of St. John's, Columbus, is now curate at St. Andrew's Church, Amarillo, Texas.

The Rev. Peter A. Marks, who has been curate at St. Augustine's Chapel of Trinity Parish, will become chaplain at the Leake and Watts Home, Yonkers, N. Y., in September.

The Rev. John F. McLaughlin, formerly rector of Christ Church, Canon City, Colo., will be rector of Trinity Church, Lawrence, Kan. Fr. McLaughlin will be in residence at Tenth and Vermont Sts., Lawrence, after August 1st.

The Rev. Paul S. Moss, formerly rector of Trinity Church, El Dorado, Kan., will be assistant at St. James' Church, Wichita, Kan. Residence: 359 N. Clifton

The Rev. William V. Murray, formerly assistant at St. Paul's Church, Glen Cove, N. Y., is now in charge of St. Mary's Church, Pond Rd. on the Lake, Lake Ronkonkoma, N. Y.

The Rev. Sydney Olorenshaw, formerly assistant at St. Mary's Church, Staten Island, New York, is now vicar of St. Andrew's Church in the Bronx. Address: 370 Underhill Ave., Bronx 72, New York.

The Rev. Thomas Redfern, June graduate of the Episcopal Theological School, Cambridge, Mass., is now assistant at Calvary Church, Cincinnati. Address: 3766 Clifton Ave., Cincinnati 20.

The Rev. Frederick Q. Shafer, formerly associate professor of religion at Scripps College, Claremont, Calif., is now rector of St. Ambrose's Parish, Claremont, and visiting lecturer in religion at Scripps College. Address: 1247 College Ave.

The Rev. John Cutrer Smith, formerly assistant at St. Ann's Church, Brooklyn, is now assistant chaplain at Columbia University. Address: Butler Hall, 88 Morningside Dr., New York.

The Rev. James C. Stoutzenberger, formerly curate of King George Parish in the diocese of Washington, serving St. Barnabas' Church, Oxon Hill, Md., will on September 1st become vicar of St. Gregory's Church, Boca Raton, Fla.

The Rev. James C. Walworth, formerly curate of Christ's Church, Rye, N. Y., is now assistant at St. Peter's Church, Peekskill, N. Y.

The Rev. Benton John Wood, formerly on the faculty of Northwood School, Lake Placid, N. Y., is now curate at St. Paul's Church, Third and State Sts., Troy, N. Y.

Armed Forces

The Rev. Jack D. Livingston, formerly curate at St. Paul's Church, Walnut Creek, Calif., is now a chaplain with the U.S. Army and may be addressed through September 5th at the Chaplains' School, Fort Slocum, N. Y. During his two-year tour of duty in the armed forces, Chaplain Livingston will continue his connection with St. Paul's, Walnut Creek, and will be known as associate rector.

Resignations

The Rev. Dr. Carleton Barnwell, director of promotion at Virginia Theological Seminary, will retire on August 31st. Address: 3343 S. Wakefield St., Arlington 6, Va.

The Rev. Percy R. Deacon, assistant at St. Martin's Church, Manhattan, New York, has retired.

The Rev. William V. Edwards, of St. Philip's Church, Cleveland, has retired.

The Rev. Van R. Gibson, vicar of St. Mary's Church, Yonkers, N. Y., has retired.

The Rev. Charles H. Gross, of St. James Church, Bucyrus, Ohio, has retired.

The Rev. T. H. Hamilton, who has been in charge of the Chapel of the Resurrection, East Elmhurst, L. I., N. Y., since 1930, has retired and is now vicar emeritus. Address: 103-50 Thirty-Fourth Ave., Corona, L. I., N. Y.

The Rev. J. W. Heyes, rector of the Church of the Epiphany, Opelousas, La., in charge of St. Nathaniel, Melville, will retire on July 31st.

The Rev. W. L. Johnson, vicar of St. Mary's Church, Webster, S. D., and Christ Church, Milbank, has retired. Address: 928 S. Jay St., Aberdeen, S. D.

The Rev. G. Richard Robertson has resigned his work at St. John's Church, Howell, Mich. Address: 319 S. Centre St.

Changes of Address

Bishop McNeil of Western Michigan has changed his residence from 442 Madison Ave. S.E. to 802 San Jose Dr. S.E. in Grand Rapids. His office will continue to be at 134 N. Division Ave., Grand Rapids 2.

The Rev. Robert Flottesmesch, rector of All Saints' Church, Sunderland, Md., formerly addressed at Prince Frederick, Md., may now be addressed at Sunderland.

The Rev. J. B. Jardine, rector of Trinity Church, Iowa City, Iowa, may be addressed at Box 501, Iowa City.

The Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral, is spending the summer in Salzburg, Austria, where he is a volunteer worker with the Intergovernmental Committee for European Migration.

Dean Sayre is serving on a screening team which will interview and select applicants for resettlement in 27 countries of the world.

The Rev. Harry S. Weyrich, retired priest of the diocese of New Jersey, formerly addressed at 105 Burke Ave., Towson 4, Md., may now be addressed: Dulaney Valley Apartments, Apt. 1, 900 Southerly Rd., Towson 4, Md.

The Rev. Walter Williams, rector of St. Mark's Church, Berkeley, Calif., has moved from Russell St. to 611 San Luis Rd., Berkeley 7, Calif.

Depositions

Sumner Brown, presbyter, was deposed on June 25th by Bishop Barry of Albany, acting in accordance with the provisions of Canon 60, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry.

Carter Paris Temple, presbyter, was deposed on June 17th by Bishop Donegan of New York, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry. The action was taken for causes not affecting moral character.

Spencer Benjamin Williams, Jr., presbyter, was deposed on June 21st by Bishop Gunn of Southern Virginia, acting in accordance with the provisions of Canon 60, Section one, with the consent of the members of the standing committee of the diocese; renunciation of the ministry.

Restorations

The Rev. George Linn Ferguson was restored to the priesthood on July 3d by Bishop Marmion of Kentucky, who remitted and terminated the sentence of deposition pronounced on May 3, 1937.

Ordinations

Priests

Eau Claire — By Bishop Horstick, on June 29th: The Rev. Roger Craig Bell, assistant of Christ Church and St. Simeon's, Chippewa Falls, Wis.

Long Island — By Bishop DeWolfe, on June 22d: The Rev. Alfred Paul Burkert, curate, St. Ann's Church, Brooklyn.

Michigan — By Bishop Emrich, on June 30th: The Rev. Donald E. Bodley, assistant director of the diocesan department of Christian education and the Rev. A. Fletcher Plant, assistant, St. James' Church, Birmingham, Mich., and chairman of the diocesan department of missions.

By Bishop Street, Suffragan of Chicago, acting

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the Bishop of Michigan, on July 6th: The David Louis Bronson.

lympia — By Bishop Bayne, on June 24th: Rev. Eric George Gratton, who will be curate St. Luke's Church, Vancouver, Wash.; and Rev. Malcolm Stockton Lattimore, Jr., vicar, Arch of the Advent, Seattle.

By Bishop Huston, retired Bishop of Olympia, on June 24th: The Rev. John Arthur Huston, assistant, Church of Epiphany, Seattle. He is the son of Bishop Huston.

outh Florida — By Bishop Louttit, on June 24th: The Rev. Donald Benton Rock, curate at Church of the Holy Comforter, Miami.

exas — By Bishop Goddard, Suffragan, on June 20th: The Rev. Michael P. Thompson, who is in charge of All Saints' Church, Crockett, and Luke's, Livingston.

By Bishop Clements, Suffragan, on June 29th: Rev. Nelson Charles Longnecker, who is in charge of St. Luke's Church, El Campo, Texas, St. John's, Palacios.

West Virginia — By Bishop Campbell, on June 1st: The Rev. Charles Roger Butler, vicar, St. John's, New Martinsville; the Rev. William Ernest Grew, vicar, St. Luke's, Sharples; the Rev. Lawrence Reppard, vicar, St. Mark's, Berkeley Springs; and the Rev. Ernest Howard Sirman, vicar, St. John's, Ripley.

Missionaries

The National Council's Overseas Department has announced the following appointments and movements of missionaries:

The Rev. Charles T. Crane left for Honolulu with his wife and daughter on July 1st to join staff of St. Andrew's Cathedral, Honolulu.

The Rev. W. Roland Foster sailed for Manila with his family on June 21st to resume work at St. Andrew's Seminary there, after a year of leave at GTS.

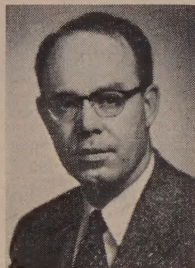
The Rev. Thomas M. Osgood left for Fairbanks, Alaska, with his wife and young son on June 1st. He will serve St. George's-in-the-Arctic, Elizabeth.

The Rev. Allen M. Stuhl and his wife sailed for Ancon, C. Z., on June 29th. He will be on medical staff there.

The Rev. Donald L. Terry left for the Island of Maui in the Hawaiian Islands with his wife and young son on June 27th. He will serve St. John's, Kula, on Maui.

Other Changes

Mr. Wally Gursch of Dallas is now executive director of Episcopal Church welfare work in Dallas. He was formerly head of the Episcopal Community House in San Antonio and superintendent of the Dallas County Juvenile Home. He recently taught history and economics at a high school in Dallas.



WALLY GURSCH

Laymen

Mrs. Lawrence J. Dorn has resigned as director of Christian education at Christ Church Cathedral, St. Louis, Mo., to enter another line of work.

Miss Marguerite Hyer, formerly consultant in Christian education at St. Stephen's Church, Fer-

guson, Mo., will on September 1st become director of Christian education at Christ Church Cathedral, St. Louis, Mo.

Miss Mary Louis Villaret is now associate director of the Department of Christian Education of the National Council. She was formerly executive secretary of the children's division.

Living Church Correspondents

The Very Rev. W. W. Davis, dean of the Cathedral Church of All Saints, 398 Tower Rd., Halifax, Nova Scotia, is now correspondent for Nova Scotia.

Degrees Conferred

The Very Rev. NED COLE, dean of Christ Church Cathedral, St. Louis, Mo., who received the honorary degree of doctor of divinity from Westminster College, Fulton, Mo., on June 3d.

The Very Rev. HAROLD F. LEMOINE, dean of the Cathedral of the Incarnation, Garden City, L. I., N. Y., who received the honorary degree of doctor of divinity from Colby College, Waterville, Maine, recently.

The Rev. FLOYD C. MEDFORD, JR., associate rector of St. James' Church, Houston, who received the degree of doctor of philosophy from the University of Texas in June. His doctoral dissertation was a study of theories of divine poetry in eighteenth century literature.

Mr. ETHAN A. H. SHEPLEY, chancellor of Washington University, St. Louis, Mo., who received the honorary degree of doctor of laws from the University of Missouri recently. Dr. Shepley is a member of the board of directors of the Episcopal Church Foundation.

The Very Rev. SIDNEY E. SWEET, assistant at Christ Church, Grosse Pointe, Mich., and dean emeritus of Christ Church Cathedral, St. Louis, Mo., who received the honorary degree of doctor of divinity from Eden Theological Seminary on June 6th.

We congratulate

Col. WALTER C. PHILLIPS of St. Albans, W. Va., first recipient of the Bishop's Distinguished Service Cross Award which was made at the convention of the diocese of West Virginia. The citation reads: "Be it known to All Men that Col. Walter C. Phillips, a member of St. Mark's Church, St. Albans, chairman of the Episcopal churchmen's association of the Diocese of West Virginia, and assistant treasurer of the Diocese, is hereby awarded this citation and the Bishop's Distinguished Service Cross for outstanding service and dedicated leadership in the Diocese of West Virginia."

JOHN LEO LEWIS, organist and choirmaster at Trinity Church, Aurora, Ill., who has been named winner of the 1956-1957 Harvey Gaul composition award for his anthem, "Prayer for the Seven Gifts." Mr. Lewis, a member of ASCAP, is a faculty member of Elmhurst College, Elmhurst, Ill. This is the fifth national composition award he has received in the past four years.

ST. DAVID'S CHURCH, Caldwell, Idaho, which has been dedicated by Bishop Foote. Ground breaking services for the church were held in September and the cornerstone was laid in December. The church, which reached parish status three years ago, was built at a cost of \$40,000. At the present time it serves about 100 families from Caldwell, Homedale, and Parma.

ST. RICHARD'S MISSION in Winter Park, Fla., on the beginning of a \$250,000 building program. The plans call for a church seating 500, a day school for 500 pupils, parish house, rectory, and playground.

ST. ANDREW'S CHURCH, Toledo, Ohio, on its ground-breaking ceremonies for a new church. The planned building, which will have facilities for Church school activities in the undercroft, will cost approximately \$175,000. The present church will be used as a chapel until the completion of the planned one. Seating capacity will be 375 persons.

ST. PHILIP'S CHURCH, Coral Gables, Fla., and its rector, the Rev. John G. Shirley, for completion of their first unit of the planned parish house facilities. It was dedicated by Bishop Moses, suffragan of South Florida. This first unit cost

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\$50,000 and is part of a \$200,000 expansion plan. A modified Spanish design, this section has rooms for Sunday school use and parish organizations. Preliminary plans are currently being drawn for the balance of the buildings. This first unit is known as Seabury Hall, the others will also have names of seminaries.

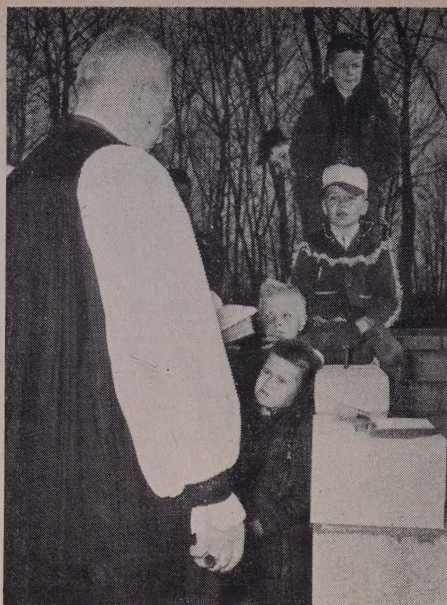
ST. MARGARET'S CHURCH, Coventry. The cornerstone for the parish house at the new site was laid recently by Bishop Powell of Maryland. St. Margaret's was started in 1907 as a mission station with services held in a tent. Later that year a church was erected.

The new parish house will seat approximately 125 people for worship and the lower level will have classrooms for the Church school. Construction on the vicarage is also under way with completion date for both set for within 90 days. The building of this first unit of St. Margaret's represents the beginning of a missionary program by the diocese which will involve the establishment of a number of new missions throughout the diocese.

ALL SAINTS' CHURCH, Boise, Idaho, on its recent ground-breaking ceremonies for a new parish hall. The hall will be named for Bishop Rhea, honoring the bishop who recently retired. Plans call for a hall that will seat approximately 250 persons and provide classroom facilities for the present 230-child church school enrollment, with room for expanding attendance.

ST. JAMES-BY-THE-SEA CHURCH, La Jolla, Calif., for celebrating its 50th anniversary of the founding of the parish and the 20th anniversary of the service of its rector in a week-long schedule of events which started June 1st. The Rev. Donald Glazebrook, who came to the parish on Whitsunday, 1937, is retiring from the active ministry.

The Church was started in 1907 as a mission of



Maryland Churchman

With rapt attention, the young parishioners watch Bishop Powell of Maryland officiate at the cornerstone-laying at St. Margaret's parish house.

St. Paul's Church, San Diego. It became a parish in 1918. During his 20 years as rector Fr. Glazebrook has seen the parish grow from less than 500 to more than 1,500 communicants, 6th in size in the diocese of Los Angeles.

Observance of the dual anniversaries opened when the present senior warden, Robert B. Watts was ordained to the diaconate by Bishop Bloy. A class of more than 100 candidates, the largest in the history of the parish, was presented to the bishop for confirmation. The week's events was to include a banquet, a music festival to be presented by the four combined choirs, a children's party for Fr. and Mrs. Glazebrook, and several receptions.

ST. PETER'S CHURCH, ROSEDALE, N. Y. on its 50th anniversary. St. Peter's was originally known as the "Farmers' Church," since much of the money for its construction was raised by the sale of produce contributed by farmers and sold from a highway stand. The Long Island community of Rosedale has changed since then from a rural area to a residential one. To commemorate the anniversary, \$5,000 is being raised for improvements to the church building. The Rev. Rix Pierce Butler is rector of St. Peter's.

ST. ANDREW'S CHURCH, WILMINGTON, Del., which has a new gallery division to its pipe organ. Consisting of seven ranks of pipes, placed high in the west gallery of the church, the new division will be played from the present organ console. It was given to the church by Dr. and Mrs. Harold W. Elley. A retired executive of the Du Pont Company, Dr. Elley is a member of the local chapter of the American Guild of Organists.

The **CHAPEL OF THE GOOD SHEPHERD**, Granite Springs, N. Y., whose new buildings were consecrated by Bishop Donegan recently. The white brick church is located on a four-acre Westchester site in a setting of rolling hills and apple orchards. The chapel, parish hall, and land were donated by Mr. and Mrs. Otto E. Koegel. Mr. Koegel is a lawyer and a land developer in the area. A rectory was financed by the diocese.

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The Living Church

mission, which was established in 1905, now has 187 communicants, compared with 83 four years ago. The Rev. K. Gordon Drescher is its pastor.

The DIOCESE OF GEORGIA on its newly stored headquarters building in Savannah. A very old building, it is involved in the early story of the city. Soon after James Oglethorpe and his band of colonists landed on the shores of the Savannah River, in 1733, he laid out the town, an important part of the plans being an "economic garden" on a bluff called Yamacraw. There were 10 acres in the Trustees Garden, so called because it was a public garden financed by the trustees of the colony, nine of which were owned by the Church of England.

As Savannah grew away from Yamacraw Bluff, the old garden area became a slum; old houses became disreputable; tradition has it that Captain Kidd used one for his headquarters at times. Gradually the old houses were cleaned up and restored; some of the garden area has been made into formal gardens.

An agreement was worked out at last year's diocesan convention when acceptance of the gift of the house was made and the work of restoration was begun. The diocesan house is the first to be completely restored in the Fort Wayne area.

Deaths

Rest eternal grant unto them, O Lord, and let light perpetual shine upon them.

The Rev. W. Oliver Bellis, former rector of St. Barnabas Church, Philadelphia, Pa., died June 20th while on vacation at Stratford-on-Avon, England. He was 71. Born in Wales, Mr. Bellis was ordained priest in 1921 in this country. After serving as curate of the Church of the Redeemer, Bryn Mawr, Pa., he became rector of St. John's, East Mauch Chunk, Pa., in 1923. From 1928 to 1944 he was rector of the Church of the Advent, Kennett Square, Pa., and from 1944 until his retirement last year he served St. Barnabas, Philadelphia. Since his retirement he had been living in Winter Haven, Fla., where he was associate rector of St.

Paul's Church. He and his wife had gone to England for a four-month vacation and to visit his relatives there.

Surviving, besides his wife, Frances, are two sons, Dr. John A. and David Bellis, and four grandchildren.

The Rev. W. L. Fielding Haylor, rector of St. John's Church, Newport, R. I., died March 21st in Newport, at the age of 50.

Fr. Haylor was ordained in 1932 and was in charge of Christ Church, Chattanooga, Tenn., from 1933 to 1936. From 1938 to 1944 he served churches in Jeannette and Scottsdale, Pa., and in 1943 to 1944 had charge of four churches centering around Burnt Hills, N. Y. He then went to Mechanicville and Clifton Park, N. Y., and later to Hoosick, N. Y., and Clyde, N. Y. Since 1951 he has been rector of St. John's Church, Newport.

He is survived by his wife, Helen Grandy Haylor, and three daughters, Adrienne, Hilarie, and Lucretia.

The Rev. Frederick Swindlehurst, 81, retired rector of St. Elizabeth's Church, Spring Valley, N. Y., died June 17th in Queens, N. Y.

An Englishman, Mr. Swindlehurst was ordained in Canada in 1902 and served as a missionary with the Hudson Bay Indians. He was a chaplain in the Canadian army in World War I. After serving churches in Quebec and Scotia, N. Y., he was a member of the staff of St. Thomas Chapel, New York City, from 1927 to 1943. He was rector of St. Elizabeth's, Spring Valley, from 1943 to 1944, when he retired.

Surviving is one brother, Edwin.

Mrs. Elizabeth Howell Miller Ashley, wife of the Rev. Morgan Ashley, retired priest, died April 30th at the age of 72 after a long illness.

Mrs. Ashley was born at Sparkhill, N. Y., the daughter of William Tennent Rodgers Miller and Caroline Thomas Rodgers. She studied at the New York Art School and did some illustrating but turned her talents to ecclesiastical embroidery,

studying under Miss Morrison of Philadelphia. Besides her husband she is survived by two daughters, Mrs. Thomas E. Kraan of Red Bank, N. J., and Mrs. Robert B. Knox of Tokyo, Japan, three grandsons, and a sister.

Florence B. Barber, former English teacher at St. John Baptist School, Mendham, N. J., died June 16th in Morristown, N. J. She was 64.

A graduate of Bucknell University, Miss Barber taught in public schools before going to St. John Baptist, where she taught for 12 years. Her pupils did excellent work in THE LIVING CHURCH Essay Contest, several of them winning prizes in the last seven years.

Miss Barber is survived by a twin sister, Mrs. Ross Rohn of Bernardsville, N. J.

Edna Grace Robins, composer and writer, died on June 12th at the home of her sister, Mrs. Edgar G. Menter, Daytona Beach, Fla.

Miss Robins had had over 300 stories, poems, and articles published in the religious press, including a number in THE LIVING CHURCH. Most recent was "A Refuge for the Soul" [L.C., November 13, 1955]. She was also an accomplished musician, having composed a symphony, several overtures, a choral Mass and other religious pieces. She was a graduate of Mt. Holyoke College.

Helen MacKissick Williamson, headmistress of the Rosemary Hall School for Girls, Greenwich, Conn., died June 10th in Greenwich.

Miss Williamson was a daughter of the Rev. Charles R. Williamson. A graduate of Swarthmore College, she worked for the Army Meteorological and Language Units and trained cartographers during World War II. Before coming to Rosemary Hall as headmistress in 1953 she had been assistant headmistress of the Agnes Irwin School in Philadelphia.

She is survived by a sister, Elizabeth Williamson of Greenwich and Philadelphia, and a brother, Alexander J. Williamson of Atlantic City.



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WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon;
C Sat 5-6:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga
Sun 7, 8, 10 & daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 7, 8, 9:15, 11, and Daily

LITTLE ROCK, ARK.
TRINITY CATHEDRAL 17th & Spring
Rev. C. Higgins, d; Rev. W. Egbert, c
Blk E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

July 28, 1957

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ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly eager for strangers and visitors to make these churches their own when visiting in the area.

Continued from page 23

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30, 9, 11; Weekdays: Eu 7 daily, also
6:15 & 10 Wed, also Fri (Requiem) 7:30, MP
daily 6:45; 1st Fri HH & B 8:15; C Sat 4:30-
5:30, 7:30-8:30 & by appt

DUBUQUE, IOWA

ST. JOHN'S 14th & Main
Rev. R. E. Holzhammer, r
Sun 7, 10; HC Wed 7; HD 10

CENTRAL KANSAS

ST. FRANCIS BOYS' HOMES, with units at Bavaria
& Ellsworth, Kans., both on Hwy 40 West of Salina
Daily MP, HC, EP at St. Onesimus' Chapel (Bavaria
unit). Visitors are welcome at any time.

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
Sun 7:30, 9:15, 11 & Daily

CHEVY CHASE, MD.

ALL SAINTS' 3 Chevy Chase Cir.
Rev. C. E. Berger, Th.D.
Sun 7:30, 9, 10; Wed 10; Fri 7

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.;
Rev. R. T. Loring, Jr.
Sun 7:30, 9 (Sung) 11 Short Mat, Low Mass &
Ser; Daily 7; EP 6 (Sat only); C Sat 5-6, 8-9,
Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 11;
Thurs HC 12; HD HC 10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 15, 11 MP; HC Tues 7, Wed 10:30

The Living Church

OMAHA, NEBR.

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. R. H. Miller, r; Rev. A. S. Bolinger, c
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30,
ex Fri 9:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8 & 10, MP 9:30; Daily 7, Thurs 10;
C Sat 4:30-5:30 & by appt

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8 & 9:30 HC, 11 M Service & Ser; Weekdays HC
Tues 10:30; Wed & Saints' Days 8; Thurs 12:10;
Organ Recitals Wed & Fri 12:10; EP Tues &
Thurs 6. Church open daily for prayer.

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 9; High Mass 11; B 8
Weekdays: Low Masses 7, 8; (Wed & HD) 9:30;
(Fri) 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3,
4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 10; Daily 7:30 ex Mon & Sat 10
C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (13) MP 11; EP Cho 4; Daily HC
8:15, Thurs 11, HD 12:30; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt



NEW YORK, N. Y. (Cont'd)

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

NIAGARA FALLS, N. Y.

ST. PETER'S Jefferson Ave. at Second St. (Next
to Hotel Niagara and four blocks from the Falls)
Rev. Canon Richard B. Townsend, r
Sun HC 8, M Ser & Ser 11

UTICA, N. Y.

GRACE 193 Genesee St.
Rev. S. P. Gasek, r; Rev. A. A. Archer, c
Sun HC 8, 10; HC Wed 7; Fri 7:30; Lit daily 12

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 11; Mon, Wed, Fri 7; Tues, Thurs 7:45;
Sat 9:30; Daily 12, 5:30; C Sat 12-1

NORFOLK, VA.

ST. PAUL'S City Hall & Church St.
Erected 1739, site 1641. Open daily.
Sun Services 8 & 11; HD noon

PORTSMOUTH, VA.

TRINITY (1762) Court and High Sts.
Sun HC 7:30, 10:30 Parish Eu 1st & 3rd, MP & Ser
2nd & 4th; HC Tues 7, Wed 10:30, Thurs 8
HD 10:30; C by appt

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Massa
daily 7, ex Tues & Thurs 10; Sol Ev & Sta 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Denny Way
Rev. E. B. Christie, r
Sun 8, 9:30, 11; Wed HC 7:30, Int 9:30, 10

SPOKANE, WASH.

CATHEDRAL OF ST. JOHN THE EVANGELIST
Very Rev. Richard Coombs, dean
Sun 8, 9:30, 11; Daily 8, 8:30, 5:45; Wed & HD 10

KENOSHA, WIS.

ST. MATTHEW'S 5900 7th Ave.
Sun HC 7:30, 9:15 & alternate 11; Tues 7; Thurs
& HD 9; EP 7 Nov. thru April

RAWLINS, WYO.

ST. THOMAS' 6th at Pine
Harold James Weaver, r
Sun HC 6:30, 8, MP 11; Wed HC 10